# The Bombay Guardian.

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## WEEKLY REVIEW.

—The services of the Rev. Wm. Taylor at the American Mission Chapel during the last week have been attended by undiminished numbers, and with unabated interest. We refer particularly to the evening meetings. A large number of Native Christians, of the different churches, have attended nightly for three weeks; and the overflow of outsiders, of all classes, has often filled the chapel to the doors. A prayer meeting follows the address, and persons under a sense of sin and desirous of finding peace in Christ avail themselves of the opportunity given to come forward, and receive the guidance of those who are rejoicing in a sense of their union to Christ. Mr. Taylor makes very prominent a point that is often lost sight of, viz.: that in order to the reception of Christ as our Saviour, we must make an unreserved surrender, and yield ourselves entirely and absolutely into his hands, for time and for eternity. Faith in Christ is the renunciation of confidence in ourselves, and the abandoning of all supposed right of self-direction. Many have found a peace in these meetings, a peace that they never knew before, and have gladly risen to testify what the Lord had done for their souls. We believe that the Native Christians of Bombay have as a body, received a remarkable blessing in connection with these ministrations; many of them have discovered that they were upon a wrong foundation, had but a name to live and were dead, and they have sought the Lord as penitent sinners and received a new life. Backsliders have been awakened and recovered. And some in whom we all had confidence, had felt that there was a Christian experience that they lacked, an experience that could alone enable the servant of Christ to go heartily, cheerfully, intelligently and hopefully about the Master's work; and they have sought this experience and obtained it, in some instances after a sore and protracted struggle. All this is in the main preliminary; a necessary condition of the forth-going of the word in power to those that are without. During the coming week, Mr. Taylor will preach every evening from to-morrow, Lord's day, until Friday, inclusive, at the Free Church Institution, Khetwadi, at 7½ P.M. These addresses will be in the English alone, and Europeans and English-knowing Natives are invited to attend them. Mr. Taylor will preach again in the Free Mission Church, Ambrolie, to-morrow at 8 A.M. The morning meetings on the other days, will be in the Free Church Boarding School, Girgaum, at 7 A.M.

—Our Sailors' Home is hardly entitled to be called by that name while liquors are allowed to be sold there without stint. The original intention of such institutions was to provide the sailor on shore in a foreign port, with something that should be worthy of the name of a home, where especially he would not encounter his great enemy, drink, and where every thing would tend to confirm him in good resolutions and wean him from bad habits. Lately, the messman of the Sailors' Home in Bombay, has been permitted to establish a bar upon the premises, where Jack is tempted at all hours by the offer of almost all sorts of intoxicating drinks. He finds his enemy enthroned in the one place where he might have hoped to be free from him. The effect is just what might have been apprehended; the demoralization of the men goes on apace; at all times there are men there the worse for liquor. The chief distinction between the Home and the low boarding-houses is gone. The messman gets Rs. 28 a month for the messing of each seaman, a sum that probably barely covers the cost; but as he is allowed to keep a bar upon the premises, and solicit Jack all day and night to drink by the ever-present temptation of spirits to his taste, he is able abundantly to compensate himself for the lack of profit on the messing. We protest with all our heart against the cruelty and treachery of such a system. The sailor on landing naturally supposes that the Home is a place where he will be safest from temptation; but he finds himself bound hand and foot and delivered over to his great enemy; the drain upon his pocket begins at once; it will not be long before his earnings have all been transferred to the grog-seller's till; when stripped of all, he is requested to leave the Home, and then, if he has no ship, he comes upon the bounty of the Government as a vagrant and is transferred to the vagrants' ward in the House of Correction. The Sailors' Home now presents a marked contrast with its former state under Mr. Avron. We do not know that any blame attaches to the present Superintendent; the Committee have virtually tied his hands by giving the men these facilities for obtaining unlimited drink; the men that drink most are the men that pay best; it would be ridiculous and something worse to turn men out of the home for drunkenness after having tempted them to get drunk. We cannot believe that the Committee will persist in this system, when once their attention has been called to the evils that are springing from it.

—The *Anglo-Catholic* says we and the *Witness* have been guilty of "a disgraceful and audacious breach of honour," in having "republished" a confidential circular of the Confraternity of the Blessed Sacrament. We never saw the circular, and never knew till now that there was any hindrance to its publication. We simply took the paragraph from a contemporary. Why does the *Anglo-Catholic* use the word 'republished'? This implies that in the form of a circular it was *published*. We recommend said Confraternity to love light rather than darkness. The Lord Jesus repudiates secrecy, and it has no place in the true church of Christ.

We learn with much regret that the Rev. W. Middleton, Presbyterian Chaplain at Kurrachee, has been called away from this earthly scene. He died at Hydrabad, Sind, on the 22nd. Mr. Middleton had been feeling far from well for some weeks prior to his final illness, but with his characteristic determination he refused to leave his station, or cease to discharge his duties, till compelled to do so by sheer prostration. The Rev. George Shirt, C.M.S., Hydrabad, in communicating his death to us, makes some remarks which we take the liberty of publishing. His numerous friends in the Presidency will read them with interest. Mr. S. says:

"Disease of the heart—a disease to which it appears his family is subject, carried him off. At first when he realized his state he was, as he himself said, far from resigned. His affection for his wife and family, who are in Scotland, was very great, but it was not surpassed by his love for his flock. For them he longed and prayed; and many and touching were the messages which he sent to them. When, however, his strength decreased he was able to bless God for all His goodness to his unworthy servant; and then he found that he could say: 'Thy Will be done.' To come to this appeared to be the great spiritual battle in his sickness. He had no doubts of the Saviour's work, just as he had no trust in his own merits. When asked how he would like to have only his own good deeds to rely upon he said, that then he would be of all men most miserable; for he had none to rely upon. It will be no slight consolation to his weeping friends and relatives to know, that in his last days, he was the guest of a good, kind, Christian friend, who watched over him day and night. He had also the very vigilant attendance of a clever medical man."

Mr. Middleton has been ten years in the country. The two first years were spent in Bombay, where as pastor of St. Andrew's Kirk, his ministrations were most acceptable. His ministry was characterised by great earnestness, patience, and simplicity, and he ever preached the grand message of salvation through a crucified Redeemer, and nought else. He has spent eight years in Kurrachee. Mrs. Middleton and her bereaved children now at home, we commend to the prayers of our readers.

We take the following interesting paragraphs from the *Witness* (Lucknow):

"Special religious services were held at Cawnpore from the 12th to the 19th instant, with very satisfactory results. There was preaching in English each evening at the Union Chapel, and also in Hindustani at 8 A.M. in the Mirpore suburb. Several services in Hindustani were also held in the canal ranges. An unusual religious interest was manifested throughout, and eleven persons, all men of mature years, professed conversion. The Union Chapel was densely crowded at the last service, a number of persons being unable to gain admittance. Less than a year ago, Mr. Taylor organized two classes in Cawnpore, with an aggregate membership of twenty-two. There are now three classes, with forty-six members and a good prospect of a steady increase in the future. The best feature of the work is its apparent tendency to gravitate towards the native community, thus becoming, as it should be, an important missionary agency."

"From information received from various points in North India, we are led to believe that

God is preparing the way for a gracious work of revival throughout the land. Although no great movement has occurred, yet the discerning eye may see the little cloud, like a man's hand, rising out of the sea. In many places an unusual religious interest is manifested, and more zealous workers may be found than at any former time. Earnest, believing prayer, and simple, direct work are needed to improve upon what God has given and to insure still greater blessings in the future. In every station where even one person can be found, who possesses the precious gift of being able to lead souls to Christ, an effort should be made to secure a revival of God's work. One earnest Christian cannot long remain alone. If he does his duty, God will gather others around him, and if he teaches these as they come how to work for souls, he will soon have a disciplined band of Christian workers, ready to do or die for Christ and his cause. We feel confident that God will raise up a great host of Christian men and women to work for Him in India, and we hail with delight every indication of the coming of that better day, when the labour of missionaries will be eclipsed by the more abounding efforts of their lay brethren."

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"A CHRISTIAN MASON" tells us that it is not true that a vow is *extorted* from Masons. It is true that without a vow they cannot become Masons; that this vow precedes the disclosure of the secrets of Masonry to the candidate. But our correspondent says that the candidate is assured that what is to be revealed to him after his vow will not conflict with his social, moral, or religious duties. Now men have different standards with regard to these duties, and one man cannot judge for another; so that we do not see how a conscientious candidate can rely upon such an assurance given by another. 'A Christian Mason' goes on then to open up a new question, a very broad and important question. What are the comparative merits of Christianity and Masonry? and his answer is that there is more of true Christianity in Masonry than in the Christian church. What is Christianity? Jesus Christ came to save sinners; his disciples are saved sinners, those who have been convinced of sin and taken Christ as their Saviour; this distinguishes them from all men, and this identity of experience establishes a union among them. The Christian, by the same law of his new nature which binds him to Christ, is bound to his fellow-Christians, and with them he is pledged to seek the salvation of his fellow-men. Now what is Masonry? That is a secret; but still we can learn something about it from those whom it receives as members. It receives men of all religions; Hindoos, Parsees, Mussulmans, are received into the brotherhood, without prejudice to their religion or caste; men who would not for the world connect themselves with the religion of Christ, find that in Masonry which suits them. And all these, according to our correspondent, are assured, when they take the vows, that the things to be revealed to them shall not conflict with their social, moral, or religious duties. What an extraordinary system that must be that can give such an assurance to men of the most opposing social, moral, and religious convictions!

The Christian belongs to Christ. He is called upon to forsake all and follow him. He is commanded to do every thing, *every thing* in the name of the Lord Jesus. We are ready to acknowledge that there is a great deal of worthless profession; many have got into the church that do not belong there; but the obligations resting upon the individual Christian to seek to honour Christ and to seek fellowship with true Christians, is only intensified by all this. Masons, just in the degree in which they are united together, are separated from others. It comes to this, that they allow themselves to be influenced in their conduct towards Masons and towards the great body of non-Masons that fill the world, by a mere man-made compact, one that they are unwilling to disclose to the world.

It seems to us that nothing in the world can be more preposterous than a comparison such as that our correspondent has indicated. Is Masonry a means of salvation for perishing sinners? Has it promises of everlasting life from God to man? It has, as our correspondent tells us, no new social, moral, or religious duties to inculcate; and yet, somehow or other, he has found in it what his soul craved and what he did not find in Christianity. Did he seek at the source? Christ says, *If* any man thirst, let him come unto me and drink. Thousands now living have tested this word, and found a soul-satisfying fulfilment of it, and have been thus fitted to become helpers to their fellow-men in the highest and best sense.

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DR. NEWMAN has lately published a new edition of the Essays written by him before he became a Roman Catholic. He was afraid that others would publish them in support of the cause he has abandoned, so he thought he would publish them himself with notes to neutralize whatever 'evil' they might contain. Extracts from these early writings show that he did not after all take any very long stride when he went over to Rome. A note appended to his Essay on the Catholicity of the Anglican Church, says:

"I was always asking myself what would the Fathers have done, what would those whose works were around my room, whose names were ever meeting my eyes, whose authority was ever influencing my judgment, what would these men have said, how would they have acted in my position. I had made a good case on paper, but what judgment would be passed on it by Athanasius, Basil, Gregory, Hilary and Ambrose? The more I considered the matter, the more I thought that these Fathers, if they examined the antagonist pleas, would give it against me."

One would be ready to suppose that all copies of the Scriptures had perished, and that we were dependent for our knowledge of them on the report made by certain Christian authors who lived some centuries after the apostles had fallen asleep. Here was a man who had the Bible in his library, and yet, instead of going to the fountain-head, he tells us that he only thought of what Athanasius, Gregory and Ambrose would say; it was their authority that was ever influencing his judgment. It would have been a wonder if he had not found his way to Rome.

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### THE GERMAN EVANGELICAL MISSION TO THE KOLHS IN CHOTA NAGPORE.

The friends of this Mission who have read the Report of 1869 are already acquainted with the circumstances consequent on the division of the Mission and the secession of some of the older missionaries. The present statement may, however, meet with persons who have had no opportunity of hearing the particulars of antecedent events, so we will briefly refer to them.

A misunderstanding arose between the missionaries and the Committee at Berlin, which issued in the withdrawal of five of them from its connection. The Bishop of Calcutta, Dr. Milman, then received them into connection with the S. P. G., under whose direction they are now labouring. Many painful feelings were inevitable on such a division, but these are gradually subsiding. In the following statement, we allude simply to that part of the Mission still attached to the Berlin Committee.

We begin with a short sketch of the present position of this Mission, which is far more favourable than we could have expected. The misunderstanding with the Propagation Society and the Bishop of Calcutta has come to a favourable issue. The quiet spirit and faithful perseverance of the German missionaries, united with their diligent laboriousness, have been rewarded by the constantly increasing respect which has been accorded to them. The feeling of the English residents at Ranchee towards the German missionaries has been altered, and found vent in favourable letters received from Colonel E. T. Dalton, the Chief Commissioner of the Chota Nagpore Division, and in several handsome contributions; —thus in 1869 the German Mission received from the whole of India but Rs. 200, in 1870 Rs. 2,000. A similar revulsion of feeling occurred in other places, more particularly in Calcutta, thus affording inexpressible relief to the German missionaries, who were enabled to pursue their work with renewed vigour.

Two new stations have been erected at Patrasburj (by the help of a friend in St. Petersburg, in remembrance of the blessing he had received through Gossner) and Govindpore. The church in the latter station was consecrated in July 1870. Mr. C. Hæberlin had composed several hymns in the vernacular dialect for the occasion, and this was the first time that the natives were enabled to sing the praises of God in their own language. So great was their joyous excitement that the whole congregation rose spontaneously and with uplifted heads and sparkling eyes sang most heartily in the familiar tones of their mother tongue.

The community of Christians around Govindpore is a very large one, certainly not under 6,000, and needs the most careful training. Hitherto the Christians have had to travel from 40 to 60 miles to attend divine service at Ranchee, and under such circumstances could not be well cared for.

There is urgent need of more missionaries, not one of the stations being fully occupied, and an entire district with its peculiar dialect—that of the Urao-Kolhs to the west of Ranchee—where a number of Christians reside, is only receiving its first station at the present moment, and the dialect is being learnt.

At the same time the Gospel has been brought from Purulia to the Santals, who are of the same tribe as the Kolhs. The firstfruit of this effort is the baptism of a young man of respectable family, who is unusually gifted, and it is confidently hoped that many of his tribe will follow him.

Thus we see that in comparison with the year 1869 the position of this German Mission in India is greatly improved, with the exception of the present want of labourers.

At home it is, unhappily, not so favourable; the expenses having exceeded the income by £2,700. The former amounted to £5,850, while the receipts were but £3,150.

Let us now allude to the internal work of this Mission, which is centralised at five stations: Ranchee, Purulia, Chaibasa, Patrasburj, and Govindpore, and employs in all twelve labourers, three ordained and the others unordained.

The Christian church amongst the Kolhs has numerically increased during 1870 by nearly 2,000 souls. On one occasion 250 persons were baptized at Govindpore on a single Sunday, and at the other stations an encouraging desire for baptism is likewise apparent. Very significant is the fact that, specially in Purulia, where we have a Bengalee congregation, persons of the higher castes have sought most earnestly for baptism. Truly the work in this mission field is rapidly increasing, and here too the word of our Lord is fulfilled: "The harvest truly is plenteous, but the labourers are few." The attendance at divine service is comparatively satisfactory, but would be far better if we had more preachers. The daily devotional services in the chapels are held by catechists or elders, or, in default of such, by one of the native Christians.

Very important for the edification of the church has been the completion of a Catechism prepared by Mr. C. Hæberlin. When this catechism was introduced in May 1870 the people received it with the greatest eagerness, and now both children and adults learn and read it. The catechists constantly carry it with them, and in the schools and Sunday catechizations it forms the basis of the teaching. It has already been translated into two of the Kolh languages and printed.

Preaching in the vernacular tongue is now introduced at three stations. This will no doubt do much for the awakening of those churches; seeing

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that hitherto the language used there was Hindui, which very few of the people understood. The missionaries have itinerated extensively for the purpose of preaching and instructing, and have experienced much that was encouraging. At the same time causes for sorrow were not wanting; here and there baptized Christians have relapsed into heathenism and others were excluded from the congregation.

Lastly the schools are a special object of labour and care to the missionaries. There is one at each station with the exception of Govindpore. 350 children are under instruction. The opening of the theological seminary at Ranchee on the 1st February 1870 was a most important event. The number of pupils is 24. With the exception of two students all have justified the good hope entertained of them. The lectures are given in Hindui; the subjects of the same are introduction to the Biblical books, exegesis, church history, dogmatics, ethics. Instruction is also given in geography, profane history and mathematics. Besides the theoretical teaching the pupils are practically instructed in preaching, catechization and liturgics. Commissioner Dalton has several times brought the schools, and especially this seminary, to the notice of the Government, and Mr. Hæberlin, who superintends them, received in October 1870 a letter from the Governor General commending them highly and holding out a prospect of assistance.

In referring to the changes occurred in this Mission we may mention that the Rev. H. Ansorge, who was Secretary and Inspector of the Mission, has been transferred on his own wish to a parish in Prussia, and Mr. Plath, Lic. Theol., hitherto one of the inspectors in the Berlin-African Mission, has taken his place. Mr. Plath is well known by several publications on foreign missions.

In conclusion we would add a few words as to the prospects of this Mission. The work in Chota Nagpore is rapidly developing, but there is need of more labourers and of increased means. Different buildings must be raised without delay, thus at Patrasburj a church and at Govindpore two boarding-houses. The Christian movement has already extended to such distant parts that it is not possible to afford the necessary amount of pastoral superintendence to the many baptized natives. We would specially call the attention of the friends of missions to the fact, that the missionaries amongst the Kolhs are not trying an experiment of doubtful success among a heathen population, but that they have to care for baptized Christians, whom we must not leave uninstructed. We are labouring here for hundreds and thousands who implore our help, and with touching thankfulness receive all that is done for their souls. The Lord has worked wondrously amongst this people. Let us then, dear friends, lay our thanksgiving offering on his altar in gifts and effort. It will indeed cost much work, much prayer, much wisdom, much self-denial, much devotion, much faithfulness, if this remarkable work of God in Chota Nagpore is to prosper. That it will prosper, if we are true to our duty, we are assured, for the signs of God's special favour are everywhere visible in it.

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## The Fruit of the Spirit.—VI. Goodness.

There is none good, says Christ, save One, that is, God. He alone has underived goodness; goodness has its supreme source in Him; whatever goodness appears in creatures, they are indebted for it to others, to circumstances, but, mediately or immediately, to God. God has created a condition of things that invites to goodness; he has written in every man's heart a promise of great gain as the fruit of goodness; and sometimes we meet with characters that seem to be instinct with goodness and arrayed in moral beauty. But genuine goodness seeks God, its fount and origin, as the needle turns to the pole; for apart from Him it has no assurance of continued existence; it is like a pool that will lose all its waters by evaporation unless placed in communication with some inexhaustible reservoir.

For goodness is love in action, in manifestation. It lives for others, and employs all our powers and resources in promoting the pleasure and welfare of others. It delights in service. But in order to serve it must be connected with the highest wisdom; else may it spend its strength for nought, mistaking its true end, and disserving where it thought to serve. Human goodness will only go blundering through the wilderness of this world, if not in alliance with divine goodness; hence we see why goodness is the fruit of the Spirit. Many are forming sisterhoods and brotherhoods for the promotion of various good works; and, if under the guidance of the Spirit, they have the prospect of usefulness. But how many there are who are occupying themselves with this matter of doing good to others, who need first to acquaint themselves with God, learn the vanity of their own heart, be humbled at the foot of the cross, obtain a new life in Christ, and become the temple of the Holy Ghost. Under His guidance alone can they reasonably hope to accomplish the good which they propose.

With each particular fruit of the Spirit there is something in us that makes war, something that is unwilling to be displaced. There is in one the imitation goodness of the natural heart; his temptation is to trust to the impulses of that heart; to seek the pleasure of those with whom he is, 'without seeking their good to edification;' it is easy for him to be amiable, but not easy to show the goodness which is from the Spirit. This goodness refuses to be dissociated from the truth; it knows that the truth is the expression of God's goodness; that the truth alone can heal, while the impulsive kindness of the heart would simply apply some flattering unction, soothing for the moment. The adversary sought to bring Jesus under his power, by dissociating goodness and truth and appealing to the former. "Stated simply and nakedly, (such was his suggestion) the truth of the Gospel will simply repulse these Jews; they are carnal and not spiritual; they are engrossed with one solicitude just now, the desire to shake off the Roman yoke; being, as they are, the chosen people of God, no wonder that they should recalcitrate against it, passionately long for deliverance; you must take them as they are; they are the material upon which you are to work; you must adapt yourself to their actual condition; and as you are yourself a Jew, this ought not to be difficult for you; you must feel for your country and your spirit must rise against the oppression and humiliation to which it is subjected; come to them as a deliverer from the Roman yoke; they look for a prophet like unto Moses who brought them out of Egyptian bondage, a prophet who shall break the Roman yoke and enable them to take their true position among nations, as the favoured and accredited nation of God, the light of all others. Come with your glorious power as the Son of God, and satisfy the craving of their souls for liberty, and they will hail you with transports of joy, and prostrate themselves at your feet to be moulded by you at your own will. Surely this is the way that goodness and reason dictate. You will not need to shed blood; you can so manifest your divine power as to cause your enemies to flee before you. Becoming thus the Saviour of the nation, and binding them to you in undying gratitude, you can then give them all the truth with which you are commissioned, and fashion them individually to be exponents of that truth unto all the ends of the world; and thus shall all nations be blessed in the seed of Abraham. This is the Messiah whom they expect, nor can they be brought to believe in any other. Surely the goodness, the kindly impulses, the sympathies of your nature, all demand that you should avail yourself of this obvious method of winning the nation, and through it, all nations to yourself. What a sad mistake would it be, how cruel, to come to them with your inflexible Gospel like an iron rod, attacking all they value, and requiring them individually to renounce self, family, country, and take up a felon's cross and follow you. Why, it is simply impossible that they should understand you even. Listen to common sense, which is the voice of God; be guided by the manifest dictates of expediency; accommodate yourself to the circumstances of the case; win the people for yourself, and then you will have a boundless scope for the exhibition of your goodness. You may then do good in your good pleasure, unto Zion and unto all the world."

Such was the snare. It was laid with profound wisdom, the wisdom of this world, of the god of this world. And if there had been no need of an atonement, this would doubtless have been the true wisdom. They who teach that there was no real necessity for the blood of Christ to make a propitiation for our sins, must be not a little troubled to understand why the Lord Jesus did not accept this as the wisdom that cometh down from above. Upon their principles and premises, this is the very course that Jesus ought to have pursued; his goodness should have sought this mode of expression; in fact, Christ threw away his glorious powers, entirely failed to utilize them as he should have done, and chose, instead of the broad way of goodness, the narrow way of severity.

But wisdom is justified of her children. Christ said, not merely to the adversary, but to all those who make little account of the blood of the Lamb, Get thee behind me. He refuses to dissociate goodness from truth, though he should be hated of all men. His disciples, taught of him, likewise resist this temptation; it is grievous to them to be regarded as harsh, exacting, narrow-minded, uncompromising, but they are thoroughly persuaded that there is no lasting blessing except in connection with God's truth. The fruit of the Spirit is goodness; goodness that will stand the test of life's vicissitudes and vindicate its heavenly origin in every trying hour.

## PALEY'S EVIDENCES.

The *Friend of India* has another notice of Archdeacon Pratt's "Scripture and Science not at Variance," and in the course of it makes these remarks:

"For our own part we freely admit that the reading of Paley was a great step in doubt of the truth of Christianity. More than Volney's philosophy, more than Paine's shrewd, hard, Saxon common sense, more than Voltaire's wit and pungent satire, have we always rated the influence of Paley in making infidels. He argues what cannot be argued. He essays to reduce to logic what cannot be reduced to logic. He assumes as fact what cannot possibly be assumed as fact, on the basis of his own reasoning. He indicates a course of reasoning which, followed out to its natural consequences, leads to greater difficulties than he even essayed to remove. In fact if Mr. Holyoake wished to disturb the faith of any young man he might do better

than Cobbett did when he said—'Read my books, Sir;' He might say—'Read Paley,' and the groundwork of all that he asked for would be secured."

The ambition to say smart things, things that run counter to a prevailing and long-established opinion, has betrayed many a writer of our times into expressions that a little reflection and conscientiousness would have taught him to avoid. Whether the opinion above stated belongs to this category, it is not for us to say. But we are firmly persuaded that the writer would have sought long before he could have found any thing so little worthy of acceptance as this statement about Paley's Evidences.

We hope we may be pardoned if we relate here a little of our own experience; and for the sake of convenience we will give the narrative in the third person.

There was a young man very fond of reading, who was led to doubt the truth of Christianity by that chapter of Gibbon in which he attempts to account for the spread of the Christian religion in the world. He was acquainted with several modern languages, and read in these the principal works in which Christianity is assailed, Volney, Voltaire, Diderot, and a number of others. He soon persuaded himself that Christianity was not a revelation from God, that there was no revelation, that there might be a God and probably was, but there was no life to come, and there could not be a more futile employment than prayer. His mind once made up on the subject, remained absolutely unshaken and unwavering in unbelief for eleven years. He occupied himself with literature all these years, and naturally read a great deal that tallied with his views; whatever did not, made no impression upon him, and he only wondered how people could be so simple as to believe things so preposterous and baseless. With a single exception, no one ever addressed him on the subject of personal religion, it being thought by those that knew him that the fixity of his views was such as to make the task hopeless. To a friend that once addressed him on the subject of religion, he replied by a letter the character of which may be gathered from the quotation which he placed at the head of it: "Think'st thou, because thou art virtuous, that there shall be no more cakes and ale? Aye, by St. Anthony, and ginger shall be hot i'the mouth too." At a later period Strauss came in his way, and what surprised him was that the German should take such prodigious pains to disprove that, the falsity of which lay, as it seemed to him, on the very surface.

Eleven years went by and he found himself one day in his room with a volume in his hand. It was Paley's Evidences of Christianity. He looked at it with a feeling of annoyance, for he had brought it by mistake (mistake so far as human agency was concerned), and he was vexed to think that instead of the book he wanted, he should have brought a book so utterly undesired and unprofitable. Of course he would not read it, for he was sufficiently acquainted with the absence of proof in Christianity, without having it shown to him anew. Before putting the book aside, to be taken back at the next opportunity to the distant library from which it had been brought, he opened it casually and glanced at the first sentence. Something in this arrested his attention; it was regarding man's need of additional light, a subject that he had been writing about the day before; he read on, and becoming interested, read a number of pages. There was no cant in it, and no assumption; it was marked by a frank, honest tone. To shorten our story, he read the book. No one knew that he had it, and while reading it he had no conversation with any body on the subject; what induced him to read it was the appearance of honesty in the author. When he began to read it he was the infidel we have described; and when he had finished it he was *thoroughly* convinced in his own mind that the Gospel statements regarding Jesus were true. Almost immediately he turned to Gibbon and re-read the chapter which had first led him astray; the scales had fallen from his eyes; he was able to see its sophistry and the superficiality of its reasonings. He then turned to the Bible to learn what God had to say to him, and what He would have him to do. This by degrees he learned, and by the grace of God was enabled to consecrate himself to the doing of that will. The whole remainder of his life hinged on the proof given him in the reading of Paley, and the way in which he has thus spent that remainder, will testify as to the nature of the change wrought by it.

Paley occupies himself with the great facts of the Gospel in the life and death of Christ and in the lives of his disciples, and subjects them to a searching examination, and shows that they carry their own evidence with them. Paley as it were sits down with the reader to read most carefully and searchingly the New Testament; and the evidence that is brought out is the evidence of the New Testament itself.

Paley's "Evidences" has been the means of bringing many unbelievers to the knowledge of the truth. We say not that it is the book best adapted to all phases of scepticism; we do not think that it is; but to an out-and-out unbeliever, of a logical turn of mind, we believe it well adapted. Yet, with all its adaptedness, we should hope nothing from the perusal of it, unless the Lord gave the earnest desire for the truth.

The *Friend of India* speaks of Paine's common-sense. Perhaps after this we ought not to be surprised at his failure to appreciate Paley. There is more common-sense in one paragraph of Paley than in all the diatribes and vulgar sneers in which Paine expresses his hatred of the Gospel.

## WHAT IS TRUTH?

*That he might bring them bound unto Jerusalem.* (Acts ix. 2.) Not that all the Christians in Jerusalem had been arrested. A considerable number had been, and this, it was hoped, would suffice to hinder any further conversions there; and the arrest of some at Damascus would, they hoped, stop the spread of the Gospel in that region. Saul was an advocate of the most rigorous measures. He would not merely imprison these Christians, he would put them to death; he breathed out slaughter; he would sweep this odious race from the earth with the besom of destruction, and think he was serving God; nor would he make any distinction between men and women.

*A light from heaven.* (3.) Elsewhere he himself tells us that the time was midday, and the light was above the brightness of the sun. Our artificial lights, even the most powerful, are made pale by the sun; but here was one that paled the sun in its midday brightness. The Christians at Damascus had heard of this formidable persecutor and of the commission which he had obtained, and had fled to prayer that it might please the Lord to confound the wicked designs of this sanguinary bigot. How small a matter it would be for the Lord to strike him down on the road, with fever or the plague, to let him perish by the hand of robbers, or in some way to stop his approach to their city. But God's thoughts are not as our thoughts; he hears our prayers but answers them in his own wisdom, not in ours.

*I am Jesus, whom thou persecutest.* (5.) How great the glory of Jesus, the splendour that radiates from his person, striking with blindness and utter impotence this strong man; what is the strength of the strongest man, that leaves him as powerless as a worm the very moment when Christ appears in his glory. That insupportable glory of his will fall upon the whole earth, in the day of his manifestation, the day of the wrath of the Lamb, and who shall be able to stand? And yet this King of kings speaks of himself as persecuted by this miserable worm. Yes, even so, because the glory of Christ is not yet revealed to men, and because the faith of the church is feeble, and because the god of this world hath blinded the minds of men. This marvellous appearance of the glorified Redeemer to a wrathful persecutor for the purpose of converting him, without the intermediation of any apostle or other Christian, was something most anomalous, and fitted to astonish if not bewilder the church. For all the operations of the Spirit since Pentecost had been in connection with the Gospel; the Lord had constantly employed his servants in winning men to himself; and all their experience was directly against the expectation of any such personal assumption of the work as now occurred. This conversion of Paul was something that no writer of the Acts of the Apostles would ever have dreamt of, and nothing but the strongest evidence would have enabled the Christians of that day to believe it. But there was a reason for this altogether exceptional proceeding. Paul was to be in a preeminent sense a pattern to those who should believe after him; encouraging the chief of sinners to look to Christ for forgiveness, and having obtained it to aspire to the greatest heights of holiness and usefulness. There was always danger that the apostles might be lifted up through the greatness of the power and influence that became theirs as the church expanded, so it was fitting that the Lord should humble them by taking one who had enjoyed none of their advantages of personal intercourse with him, and imbuing him with more of his own spirit than even they possessed. Without Paul, we should be naturally attributing the attainments of the apostles to their exceptional privileges, and been content to follow them a great way off.

*Lord, what wilt thou have me to do.* (6.) This is the keynote of the whole future life of Paul. What wilt thou? My will has brought me to the verge of destruction, and made me the slave of falsehood; thy will shall now be the law of my life. The governing mind of this nature of mine, be thy mind, not mine. So let every one who calls himself a Christian say and seal.

*To open their eyes.* (xxvi. 18). This is the language of a sovereign. In a single sentence the sin of Saul had been indicated; all that relates to him as a subject of grace is dismissed or rather committed to the Holy Spirit, who was afterwards to work mightily in him, both condemningly and in the way of sanctification; Jesus sees all this already accomplished, and proceeds at once to give this trembling, blind sinner his apostolic commission, to constitute him the ambassador of the most high God to the nations, that he may open their eyes and bring them out of the captivity of Satan into the liberty of the children of God; and giving him a promise as large as the commission, a promise of deliverance from all enemies. In the very moment of conversion he would make him understand the singular significance of this conversion; that he was, in fact, taken in hand, blasphemer, persecutor as he was, to accomplish the greatest work ever yet accomplished on this earth by any.

*He was three days without sight, and neither did eat nor drink.* (ix. 9). We may imagine the chaos of his mind at this time. The light of the glory of God in the face of Jesus Christ descending into his mind, had shown him there the very opposite of all that he had hitherto beheld. His life passed in review before him; especially all the details of the work in which he had been engaged since the clothes of Stephen's murderers were laid at his feet. The language and deportment of the Christians that had filled him with rage and hatred, now were perceived to be the expression of a beautiful fidelity to the Worthiest of beings. What he had gloried in, his enmity to Christ and his church, and his determined endeavours to uproot this religion, he now saw to be opprobrious in the highest degree. Instead of entering Damascus as an important personage entrusted with a mission of

great consequence, he found himself in the most humiliating position conceivable; a poor blind, convicted sinner. He who had gloried in the thought of his own righteousness, found himself under a singular load of infamy. Yet with all, there was hope. The voice of Jesus was still sounding within him, assuring him that he should yet be made the minister of accomplishing even a greater work than he had dreamed of. But how long must he wait in darkness and abstinence, for the promised teacher, a pilot to conduct him into the sacred haven of the church?

*A certain disciple.* (10.) Of this disciple Ananias we have no mention made, except in connection with this event. It was not an apostle, not a person of distinguished position in the church that the Lord chose for the work of delivering Paul from his darkness; but a humble disciple. In mentioning the circumstances afterwards, Paul describes Ananias as 'a devout man according to the law, having good report of all the Jews in Damascus,' which was, at that juncture, an important consideration.

*The Lord said to him in a vision.* (10.) Paul was called upon to exercise faith at the very beginning of his Christian course, in a matter that seemed utterly unlikely. He had to believe that it would be told him what he should do. It was not necessary for him to put himself in communication with the Christians; the Lord himself would send some one to him. While there was human agency, there was the marked and manifest working of the Lord throughout. The Lord here is the Lord Jesus.

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

SIR,—I see a paragraph, quoted from your last issue, in the *Times of India* of to-day, in which, *apropos* of a certain modest request of the *Anglo-Catholic*, addressed to that paper's Masonic readers, and certain remarks thereupon made by a certain correspondent of the *Times of India*, you express your inability to see why the *A. C.'s* argument against Masonry—that "a vow is extorted not to reveal certain matters, the exact nature of which the novice cannot know till after, &c." is not a good one. I beg to inform you that it is not a good one because simply untrue. No vow is *extorted* from any one, by Masons, whether candidates for the first or for the higher degrees. True, it is a condition precedent to obtaining the knowledge imparted in the first, and every other degree, that the candidate shall promise most solemnly not to reveal the knowledge so obtained to any one who has not received that knowledge in a similar manner; yet, previous to taking these vows of fidelity, he is assured, and with perfect truth, that there is not anything in them which can conflict with his social, moral or religious duties, and the taking of these vows is purely a voluntary act on the part of the candidate; *ergo* the argument is worthless, being untrue, and if it be not "puerile" also to assert that of which one cannot possibly know anything, it is only because a stronger adjective would better characterise such a proceeding. I don't suppose any Mason will trouble himself to relieve the *A. C.* of his incubus, and my object in thus addressing you is to remove an erroneous impression from your mind. I should like however to say to you that were Christians (so-called) to take pattern by Masons and leave all worldly distinctions behind them when they meet together, not taking to themselves credit for the social rank or Rs. 50 a month more, which they seem to fancy places them higher than a less favoured brother; if they recognised Christians, as Masons do each other, simply as such; yea, if it were possible for a disciple, as a disciple, to obtain even the "cup of cold water" of which the Master spoke, without any other recommendation, there would be no need for Christians to become Masons. I say adopt something like a Masonic system in Christianity—as I most sincerely believe the Saviour intended and practised during his life: (for he was only known to the two disciples after his resurrection by his act of "breaking bread")—and you will go a long way, with God's blessing, to revive the true spirit of Christianity.

Why, even the Hindoos and Moslems around us recognise each other by infallible proofs, and hail all who can show these proofs as brethren, and treat them as such. Is there not a much stronger bond among these than among so-called Christians? Is there no lesson to be learned by Christians therefrom? What about "the vine and the branches," "the body and the members," and other similes of the kind? Once, these had a palpable and tangible meaning; have they now? If not, why? Freemasonry is not incompatible with Christianity, but carries out the spirit of Christianity in a much better manner than most so-called Christian sects. I, for one, am a Mason *because* I am a Christian, meaning, by the word, a humble follower of Christ. I feel myself a better Christian since I became a Mason, because each system inculcates the doctrines of the other, and I find that, the better Mason a man is, the better Christian he will be, and decidedly the converse holds equally good.

Yours in faith, hope, and love,
A CHRISTIAN MASON.

## Notices.

THE Rev. W. Ferguson, of the Chamba Mission, has returned from Scotland to resume his labours in India. He preached last Sunday evening in St. Andrew's Church, and will preach again, there, next Sunday evening, giving an account of his Missionary work.

RECEIVED for the distressed Christians at Aurungabad, from G. F. S. Rs. 100.

## Epitome of News.

### SATURDAY, NOVEMBER 25, 1871.

—The *Advance* (Chicago) says, September 28, ten days before the great fire: "It is estimated that one life a day is lost through the careless use of kerosine. If these three golden rules were heeded its use would be attended with little or no danger:—Trim the lamps out of doors and in the day time.—Never put out the light by blowing downwards.—Never allow more than half of the oil to become exhausted before refilling."

One more rule was needed; Don't place your lamp where a cow can kick it.

—The *Sydney Herald* says the gold fields are just now yielding largely, and many are rushing to them.

—*Deccan Herald:* "We learn from Sholapore that a good deal of rain has fallen in the districts around that station, and that the ryots are in better spirits with regard to their crops."

—The *Pioneer* has a long article to show that Mussulmans are not under a religious obligation to wage war against the Government of this country.

—The census of Japan, just taken, gives the population as 34,785,321.

### MONDAY, NOVEMBER 27, 1871.

—The following is telegraphed from Galle: Bishop Patterson and the Rev. Mr. Aitken were murdered while landing at Island Santa Cruz by Melanesian natives, in revenge for kidnapping outrages committed by slaves.

—*Home News;* November 3: M. Thiers, in addressing the members of the Councils-General, explained his views and principles as a consistent Republican. The speech was calculated to calm the public mind, and was well received. The Municipality of Paris intends offering a return banquet to the Corporation of London. The Communist trials have thus far resulted in 51 prisoners being sentenced and 379 acquitted. It is not expected that the capital sentence will be carried into execution, except in the case of Feorré.

The French Government has authorized the issue of five-franc notes to the amount of ten million francs, redeemable on presentation.

The statement, that the Italian Government intended to cover the deficit in the Budget by seizure of ecclesiastical property, has been contradicted. A plan to colonise the Roman Campagna is said to be under consideration.

Business is being resumed in Chicago; the rebuilding of the city is proceeding rapidly.

It is reported that a large number of women in Utah have petitioned President Grant in favour of polygamy. One of the Mormon leaders has been sentenced to three years' imprisonment for bigamy. Brigham Young is said to have taken to flight.

A contract has been made by the Italian Minister of Public Works for a regular mail service to India and China from Brindisi.

Canada is to form an army in consequence of the withdrawal of British troops.

Mr. Gladstone's speech at Greenwich has considerably strengthened the position of the Ministers.

Field-Marshal Sir George Pollock has been appointed Constable of the Tower of London.

The Royal Warrant for re-forming the army has been issued. The rank of sub-lieutenant is substituted for ensign and cornet. Admission is to be obtained by competition, university qualifications, by being a Queen's or Indian cadet, or page of honour to Her Majesty, or by promotion of non-commissioned officers. Promotion up to the rank of lieutenant-colonel will be by seniority, except in cases of retirement; this condition and stringent declarations, it is expected, will prevent purchase or bonus in any form. 2,000 applications to retire are said to have been sent in. The question when officers not retiring are to receive the value of their commissions is supposed to present grave difficulties.

At the adjourned meeting of the policy-holders in the European Assurance Society in London, on October 31, it was unanimously resolved to accept the offer of the New York Company.

The trial of Kelly for the murder of Constable Talbot is proceeding in Dublin; some difficulty was experienced in getting a jury. The defence is that death resulted from the medical operations, and not necessarily from the gun-shot wound.

Female students are to be admitted into the University of Edinburgh.

*Obituary* of the Week.—The Countess of Listowel; Maj. R. F. Grindall, Ben. Ret.; W. Banton, late E. I. Co.; Maj.-Gen. H. S. Waters, Mad. Ret.; Capt. T. R. Brigstocke, R.N.; S. J. Prescod, Judge at Barbadoes; Rev. J. T. Johnson, formerly Missionary in Ceylon.

—*Asiatic:* Conquered in, and practically expelled from France, threatened in Germany, and just denounced in Spain by an advanced ministry, the International still holds its meetings calmly in our midst, and, as far as severe resolutions unanimously voted go, partitions out the European world as the proper spoil of its victorious industrial forces. At their latest meeting this mysterious executive of labour in what may be termed its tyrannic form, elected Wrobleski, who headed a most murderous section of the late Paris Commune, as an officer of its council; while Dr. Karl Marx, the more than Mazzini of the whole movement, was chosen to represent Germany and Russia.

—There were 30,000 pilgrims at Punderpoor last year.

—The home papers announce the marriage of Henrietta Melvina Singh, widow of the late Rajah of Kapurthulla, to J. Hamer Oliver, Esq., an Assistant Surgeon in the Royal Artillery.

—*Madras Mail:* "On the 2nd instant, Dr. Spencer and Mr. McKennie, attached to the Nuggur Division, visited the Falls of Gairsuppah. In the course of the day they descended to obtain the grand view, which is to be seen to the best advantage at the foot of the Falls. While returning Mr. McKennie lost his footing, and fell some fifty feet over the rocks and projecting trees, fortunately tumbling at last into a pool of water some four feet in depth. Strange to say this perilous leap resulted in nothing worse than a few severe cuts. The escape is the more marvellous, considering Mr. McKennie is a tall man, weighing over sixteen stone."

—*Witness* (Lucknow): "The Synod of India, of the American Presbyterian Church, which met at Allahabad on the 9th instant, is composed of twenty-five American and five native missionaries. It was our privilege to be present during the first three days of its sessions, and we were much interested and profited by our intercourse with these staunch soldiers of the cross. If age is needed for counsel and youth for war, the members of this Synod will be found equal to their duties. An unusual proportion of them are young men, but here and there could be seen a head, white with the snow that never melts. The Rev. Dr. Newton, who was chosen Moderator, came to India in 1834, and is thus the oldest American Missionary in North India. It was with peculiar feelings that we remembered, as we looked at this veteran, that he had been working here in India before we were born. He is still full of quiet energy, and we trust will yet see many years of usefulness before God calls him hence. The Synod was opened by a sermon by the Rev. Dr. Morrison, the retiring Moderator, from the words "And he must reign till he hath put all enemies under his feet." Dr. Morrison is another veteran,

having come to India in 1837. His sermon was worthy of his reputation. He believes that our poor world is to be converted to God, and would have all God's people labour and pray for this great consummation. The great task which Christ has committed to the Church is the conversion of the world, and every Christian should be inspired with unhesitating faith in the power of the Gospel to accomplish this result."

TUESDAY, NOVEMBER 28.

—The Governor General reached Calcutta yesterday.

—*Deccan Herald:* "A very distressing accident occurred at the Poona railway station on Friday evening. The train which reaches Poona from Bombay at 5-30 (local time), came in all right, and the passengers left the station as usual. But while shunting the train to arrange it for going on to Sholapore, Mr. Harris, the assistant and night station-master, was knocked over and two road-vans and the engine passed over his body." He died about two hours after.

—*Delhi Gazette:* "A sad accident befel the European station-master at Mogul Serai on the 22nd November. It appears a down slow passenger train had arrived and was stationary beside the platform, and the engine which brought her down was shunting; in an evil moment the unfortunate man was induced to cross the line, and descending from the platform passed between the carriages, and just as he was crossing the next line of rails the shunting engine dashed upon and over him; in an instant his body was severed in two."

—W. L. Masters and James Brown have been convicted of forgery and sentenced to three years' imprisonment.

—There is a bad state of feeling between the Chiefs of the Gujarat States and the Grassia and Bhayad clans.

—We are told, says the *Delhi Gazette*, that in a third treatise of the Talmud called "Sepher Haggadah," will be found in the form of an allegory, a legend, which has a striking resemblance to one of the most popular of our nursery tales, *viz.*, "This is the house that Jack built, &c., &c." The allegory is as follows:—

Then came the Holy One, Blessed be He, That killed the Angel of Death, That killed the butcher, That killed the ox, That drank the water, That quenched the fire, That burnt the staff, That beat the dog, That bit the cat, That ate the kid, Which my Father bought, For two pieces of money.

The Talmud gives the following explanation of the above:—The kid, a clean animal, signifies the Jewish people; the Father who purchased it is Jehovah; the two pieces of money mean Moses and Aaron; the cat, the Syrians who carried the ten tribes into captivity; the dog, the Babylonians, who destroyed the Assyrians; the staff, the Persians, who conquered the Babylonians; the fire, the Greeks under Alexander who subdued the Persians; the water, the Roman power who conquered the Greeks; the ox, the Saracens who ejected the Romans from the Holy Land; the butcher, the crusaders who did the same to the Saracens; the Angel of Death, the Turkish power to which the Holy Land is subject. The commencement "then came the Holy One, blessed be He," is designed to show that God will some day take signal vengeance on the Turks, after which the Jews will again possess the Holy Land.

—Rev. E. W. Parker, Moradabad, reports a fearful mortality in the villages of that neighbourhood.

—*Bedford Times:* "On Friday morning, the 4th inst., Mr. Bates, clerk in the office of Mr. Stimson, solicitor, had a very narrow escape from drowning at the Corporation bathing-place. Having gone out a short distance, and not being much of a swimmer, he attempted to return to the landing-place, but his courage failing or his presence of mind deserting him, he suddenly went down. The attention of the son of Colonel Day, of Potter-street, a youth of about 15, having been directed to the occurrence, he at once plunged in with his shirt and trowsers on, and at the first dive succeeded in getting a suitable hold of Mr. Bates, whom he immediately brought to the landing-stage. Such plucky conduct deserves all the publicity in our power to confer upon it, and shows that the rising generation are not deficient in those brave qualities which make a man risk his own life to save that of another."

WEDNESDAY, NOVEMBER 29.

—The *Times of India* says that the Governor General of Portuguese India has been superseded, dismissed with honour, a Portuguese prince being on his way out to succeed him, but the only intimation received by the Governor General was through the Bombay papers.

—*Times of India:* "What has been our surprise to see appearing, day after day, in the columns of a Bengal contemporary—right under His Honour's nose, as it were—an announcement of a raffle for 'a tea estate situated at the foot of the Himalayas, 7,300 tickets at Rs. 10 each!' People like ourselves, of ordinary understanding, may not be able to discern any difference between a Derby 'sweep,' and a raffle for a tea estate. But in this case, the distinction is great. In the 'sweep' Mr, Charles Hartley and the lucky speculators divided the whole of the proceeds amongst themselves, but in the 'raffle' we read that 'five per cent. of the proceeds *will be devoted to the District Charitable Society.*' Don't you see the difference? We honestly confess that we do not—that our perceptions of right and wrong are so warped and blinded by prejudice that we cannot divest ourselves of the belief that if the one is illegal so must be the other."

"The 49th Regiment, now so scattered in detachments, is under orders to take the place of H. M.'s 59th Regiment at Mhow, instead of the 83rd Regiment, and is expected at Mhow about the 20th of next month; a detachment of the 49th has already arrived at Khundwah."

"The *Punjaub Times* hears that the notorious Kooka sect have got so disgusted at being so much talked of and abused of late, that they have determined to give up the name *Kooka*, and take another. The new name, if we are not misinformed, is *Namdarie.*"

"In Persia the famine continues, we learn, with increased severity. No rain has fallen, and the distress is terrible. The King has expended vast sums from his own funds to aid the starving crowds, but multitudes have made and are making their way to Herat and Candahar. Sirdar Yacoob Khan has reported the matter to the Ameer, who has ordered stores of food to be collected in various towns."

—Messrs. Godrez Mehrban and Co. acknowledge the receipt of Rs. 15,147 up to date, on account of the Persian Famine Fund.

—The extension of the B. B. and C. I. Railway to Veerumgaum, 22 miles beyond Ahmedabad, has been completed.

—Hindoos are daily leaving for Benares to bathe in the river Bhagruttee on occasion of the sun's eclipse on the 12th proximo.

—There appears now to be no doubt that extensive revenue frauds were perpetrated at Jacobabad in 1869, as lately reported by Colonel Phayre. The *Bombay Gazette* says: "We regret to hear that Colonel Phayre has not yet received the aid of a first rate accountant, as ordered by Government some time ago; the result is that he has been ill lately from fever and overwork."

THURSDAY, NOVEMBER 30.

—Our contemporaries publish the following special telegrams:

"*London, 11th:* Dilke at Newcastle made an elaborate scandalous attack on Royalty.—Tremendous excitement at Cork at release of Kelly.

*20th:* Belmore probable Governor of Bombay. Lord Mayor Dakin knighted.—Pigot, the proprietor of the *Irishman*, sentenced to four months' imprisonment.—Isaac Butt at Glasgow advocated repeal of the union and Irish self-government.

*25th:* The Queen returned to Windsor. Health restored.—Thiers has offered the Pope an asylum in France.

*27th:* The Pope remains at the Vatican. Deekeri's resignation accepted at Brussels."

—News report from Aden: "A messenger has arrived from Hoodeida with the intelligence that an insurrection having broken out in the Aseeree country, Walee Pasha had advanced against the rebels with 600 Turkish troops. He entered a village, and is said to have massacred all the inhabitants without distinction of age or sex, and to have carried off all their cattle. When the Aseerees heard this they assembled under the leadership of Abd-ur-Rahman bin Aiedh, and Nasir bin Aiedh, the brother of the late chief. The Turks were attacked, and only a hundred of them are reported to have escaped."

FRIDAY, DECEMBER 1.

—*Times of India:* "We have an item of news which is rather discouraging for the prospects of the Camp of Exercise. Cholera has shown itself in Delhi. Up to noon yesterday, there had been reported from the Sudder Bazaar of that city fifty-five cases, of which eighteen, that is one in three, had proved fatal."

—Deaths last week, 297.

—*Sindian:* "Last Thursday morning, the Rev. Father Pagani, Senior Roman Catholic Chaplain, Kurrachee, performed an interesting ceremony, by baptizing a Parsee named Ardaseer Cursetjee. The name given him is John Clement Mackey, Mr. and Mrs. William Noonan having stood sponsors on the occasion. We believe that this is the first Parsee who has embraced the Roman Catholic Faith.'

—There was a large fire in Calcutta on Sunday last. Eight warehouses and a large quantity of jute were destroyed.

—The Rev. Mr. Maule is now officiating Archdeacon and Senior Chaplain of the Cathedral.

# Selections.

## THE LOSS OF THE LITTLE ONES.

"It is only a babe," say the great, bustling public, and press on again without a tear. But we have never seen keener grief than beside these tiny caskets. If the loss is small to the world, it is so much the greater to her who was the whole world to that little one. She was all its expectation and all its hope. To her alone it looked and found every want met. On her it leaned its whole weight of half conscious care. To her its opening soul poured out all its love. Her smile was its daily sunshine. And as the fatal disease began its ravages, how her heart was torn to have it look to her so pleadingly in its sufferings, and yet be unable to help it, and worse still, to explain; and at length see it turn away from her for ever. And, then, to lay in the earth so much unmarred beauty, so much unstained purity, so much sweet and clinging love, so much undeveloped possibility of earthly joy! In some cases the mysterious and mighty instincts of the mother had been for the first time aroused, and were now left with not an object to act on; the deep fountain of love was just unsealed and its warm stream turned back upon itself; nothing even suggestive of childhood remained to break the terrible stillness of the desolate home; no other ones to wipe away her tears with their young hands, or beguile her from her sadness by little tender acts of sympathy, and to receive in turn the added love of the lost. Just now our cities are full of such Rachels. That terrible scourge of childhood, cholera infantum, is at its old work, and many are the funeral processions in which the little corpse is borne to its last resting-place in the lap of its mother.

Half the race die in childhood! It is a dark cloud, but it has the silver lining,—the darker, because nature knows no reason for it, and a more general knowledge and observance of the laws of health would vastly reduce the fearful ratio. Still, God is in every evil, educing good from it; reaches the noblest ends by the unlikeliest means; wounds that he may heal; kills that he may make alive; indeed, makes death itself to subserve the purposes of a higher life?

It is well known that in all branches of the Christian church, women constitute two-thirds of the membership. Has the death of the nurslings and prattlers nothing to do with it? Can mothers, with their clinging love, have so much of their life transferred to Heaven without being themselves drawn powerfully thitherward? Must not their hearts go with their treasures? Can the Good Shepherd take the lambs into his bosom and they refuse to follow toward the fold? Many a mother in Israel began her heavenward pilgrimage with just such an experience, and many of the youngest mothers in the church have reached it by the same sad steps.

Again, what a hallowing influence rests down on thousands of homes—not on the parents, only, but on every member—because of a glorified child! The other children may roughen, and harden, and become soiled somewhat, but that child does not roughen, and harden, and become soiled with them. Nor does it become, in their ordinary thought, an angel mounting to a higher plane of being and swinging away from all human sympathy to unknown and incomprehensible service; but it remains for them their own translated little one; a child cherub, perhaps, but still their sweet, loving Minnie or Freddie; a pure and permanent presence in the household.

Further, how cheering the thought that at least one-half our race escapes to Heaven, uncontaminated by the corruptions of our world! For them

we have no misgiving. Whatever the taint of their nature, they leave us without guilt and without peril, Christ's superabounding grace anticipating their utmost needs at the very threshold of their new career. And they daily go up to the life to come, not from Christian homes only, but from homes without a family altar; from homes of worldliness, and passion, and pleasure; from the homes of the gambler, and the drunkard, and the debauchee, from the homes of kings and courtiers; yea, in vastly large numbers, from amid the darkness and degradation of heathendom, so that where Satan seems to reign without a rival, he who is stronger than the strong man armed, is constantly wresting away the larger part of his victims, and makes even infanticide, that masterpiece of Satanic hate, promote the purposes of infinite mercy.—*Watchman and Reflector.*

# Miscellany.

—*Madras Church Missionary Record;* Cottayam district of Travancore; Report of Rev. H. Baker:

In my own division I have some native clergy of large experience and powers, who have been trained to the work as catechists, and have managed congregations of from 400 to 800 people themselves with credit, keeping those committed to their trust together, increasing the number steadily, and having meetings of various kinds from house to house. To these I have assigned districts having a radius of a few miles from the parish church, giving them two or three catechists with a little chapel or out-station prayer-house each, two or three vernacular schools to superintend, in fact, a model parish; I rarely interfere with them, and if any question arises it is entered into with the native pastor. I am only the adviser, but still I hold myself as the referee in all cases when required justly. I have some clergy, only in *deacon's* orders; these, though in charge of similar parishes, I consider require more of my oversight, being younger men, not able to administer the Lord's Supper, and not looked up to by the people as the others rightly are. We have gone on now some time on this principle. I cannot but say that it has fully succeeded. We mutually trust each other. Olesha, Pallam, Thallawadi, Mallapalli, Cochin, and Melkavu are, I believe, faithfully and steadily thus carried on, their funds are increasing, there is less quarrelling among the members, I hope more faith, while apparently habits of prayer and devotion are becoming the rule.

Aggressive work too is carried on in these parishes with vigour. During the last eighteen months I baptized in unison with the pastors at Mallapalli, Changnacheri, Pallam, and Olesha, 524 *converts from heathenism*, beside the children of the established congregations: these have been gathered from various castes, and if the agents had not worked faithfully, humanly speaking, they had been all left out in the dark still. I personally examined them, questioning them again and again on the Church Catechism and various articles of faith; two or three years had these men and women been quiet, godly, simple professors of faith in Christ; they now witnessed a noble confession before crowds standing round. So, asking the old question Peter once asked, "Can any one forbid water that these should not be baptized?" my native brother and I stood side by side together, each baptized in the name of that one Lord who had given us our commission.

I had formerly lived as the Missionary at Pallam for twelve years; there was then a gang of men, regular pirates, in canoes on the backwater, receiving black mail from all the country round: they lived close to me. I had then been concerned in having a number of them punished for house breaking and cattle stealing: this was from 1843 to 1855: now in 1871 as I entered the old church, Mr. Curien met me at the door, followed by his reader, both men grey in God's work. The next man my eye rested upon was an old Paraan, followed by a large number of his fellow-caste men and women; that man had been one of the old gang leaders, clever in escaping the meshes of the law, rarely ever caught. I only asked him one question referring to the past. "Do you remember old days?" "Yes," he said, "*they are passed now.*" Old things had become *new* with *him*, but to *me* it told God's promises are yea and amen *to-day, as in past time.* At Olesha Mr. Thoma has many among the Palaries who were baptized, who used to be rich by smuggling tobacco and pepper for native merchants who kept in the back ground, and whose deeds never appeared. Now these poor converts are clearing new land or cultivating the old paddy lands of their former masters for them. Mission work at least civilizes semibarbarous people; thinking men ought surely to acknowledge this, if not more.

At Mallapalli the dropping of the still falling water has worn away the hard stony opposition we had. Here *slaves were first brought* to serve Christ: the first persecutions had failed, and three congregations of Southern Palaries had been formed successfully: but Eastern Palaries are very numerous there, and the landlord of all the lands about, a man of rank and much influence, for years by dire oppression prevented any Eastern Palari from placing himself under instruction. Life and limb were not safe, property often was swept away, or wife and children given to others. How often did these poor people go to Mr. Oomen by night, or find my whereabouts and follow me to great distances, asking us to help them. Doubtless there were mixed motives, protection was sought, but with it we often saw an underlying longing to be free from the trammels of heathenism and devil worship; there was an evident horror of the power of the devils they had served; sudden death, dreadful tortures and convulsions were attributed to them. Schools for children and a prayer shed were tried *at a distance*, when charges of robbery and the usual evils followed, but we persuaded the people to remain firm. A Syrian gave us land to erect a school house *close to the landlord's house*, a step which he resisted in every way he could, but was beaten fairly. It was afterwards in my power to do him a service about a boundary, and then the whole scene changed. After three years of incessant persecution and terror, we were told that a site should be given for a chapel, if we went a little further from the chief's house; that no further opposition should be given; they believed that we wished the good of all. So we made a compact, had a site in the midst of his lands, where all could come easily, and the people continued to be taught with their master's permission. Mr. O. Mamen, and a faithful God-fearing teacher connected with the pastorate, found willing learners, and at length the time for baptism came. Mrs. Baker rode with me across country to Mallapalli, and on a Sunday afternoon we called on the landlord at his house: the whole family, male and female, met us in a large gateway, he publicly gave permission to baptize; not that we wanted it, but I wished to make the declaration before the large assembly of Nairs and others crowded round, that it was the soul's good we sought, and that where God willed it, no man should hinder or could hinder. The crowd went to the Slave Church, a large shed, open all round that all could see: here those who had learned and been consistent for the time of probation, were publicly examined, some separated for ignorance or other causes, and 165 souls baptized before the hundreds of every caste seated on the grass all round. I could sympathise with Mr. Oomen, and had urged this in prayerful earnest working. I backed him up, but it was the Lord who made all the parties willing by his power. The silence all kept while the candidates renounced the devil and all his works, and again when the blessing was asked and pronounced upon all, was very marked, and our own old Mallapalli congregation praised God with a heartiness I shall never forget.

—Spurgeon on Travailing for Souls; from a Sermon preached September 3rd, 1871:

If any minister can be satisfied without conversions he shall have no conversions. God will not force usefulness on any man. It is only when our heart breaks to see men saved, that we shall be likely to see sinners' hearts broken. The secret of success lies in all-consuming zeal, all-subduing travail for souls. Read the sermons of Wesley and of Whitfield, and what is there in them? It is no severe criticism to say that they are scarcely worthy to have survived, and yet those sermons wrought marvels, and well they might, for both preachers could truly say—

> "The love of Christ doth me constrain
> To seek the wandering souls of men;
> With cries, entreaties, tears, to save,
> To snatch them from the fiery wave."

In order to understand such preaching, you need to see and hear the man, you want his tearful eye, his glowing countenance, his pleading tone, his bursting heart. I have heard of a great preacher who objected to have his sermons printed, "Because," said he, "you cannot print *me*." That observation is very much to the point. A soul-winner throws himself into what he says. As I have sometimes said, we must ram ourselves into our cannons, we must fire ourselves at our hearers, and when we do this, then, by God's grace, their hearts are often carried by storm. Do any of you desire your children's conversions? You shall have them saved when you agonise for them. Many a parent who has been privileged to see his son walking in the truth will tell you that before the blessing came, he had spent many hours in prayer and in earnest pleading with God, and then it was that the Lord visited his child and renewed his soul. I have heard of a young man who had grown up and left the parental roof, and through evil influences had been enticed into holding sceptical views. His father and mother were both earnest Christians, and it almost broke their hearts to see their son so opposed to the Redeemer. On one occasion they induced him to go with them to hear a celebrated minister. He accompanied them simply to please them, and for no higher motive. The sermon happened to be upon the glories of heaven. It was a very extraordinary sermon, and was calculated to make every Christian in the audience leap for joy. The young man was much gratified with the eloquence of the preacher, but nothing more; he gave him credit for superior oratorical ability, and was interested in the sermon, but felt none of its power. He chanced to look at his father and mother during the discourse, and was surprised to see them weeping. He could not imagine why they, being Christian people, should sit and weep under a sermon which was most jubilant in its strain. When he reached home, he said, "Father, we have had a capital sermon, but I could not understand what could make you sit there and cry, and my mother too?" His father said, "My dear son, I certainly had no reason to weep concerning myself, nor your mother, but I could not help thinking all through the sermon about you, for alas, I have no hope that you will be a partaker in the bright joys which await the righteous. It breaks my heart to think that you will be shut out of heaven." His mother said, "The very same thoughts crossed my mind, and the more the preacher spoke of the joys of the saved, the more I sorrowed for my dear boy, that he should never know what they were." That touched the young man's heart, led him to seek his father's God, and before long he was at the same communion table, rejoicing in the God and Saviour whom his parents worshipped. The travail comes before the bringing forth; the earnest anxiety, the deep emotion within, precede our being made the instruments of the salvation of others.

I think I have established the fact; now for a minute or two let me show you *the reasons for it.* Why is it that there must be this anxiety before desirable results are gained? For answer, it might suffice us to say that God has so appointed it. It is the order of nature. The child is not born into the world without the sorrows of the mother, nor is the bread which sustains life procured from the earth without toil: "In the sweat of thy face shalt thou eat bread," was a part of the primeval curse. Now, as it is in the natural, so is it in the spiritual; there shall not come the blessing we seek, without first of all the earnest yearning for it. Why, it is so even in ordinary business. We say, "No sweat no sweet," "No pains no gains," "No mill no meal." If there be no labour there shall be no profit. He that would be rich must toil for it: he that would acquire fame must spend and be spent to win it. It is ever so. There must ever be the travail and then the desire cometh. God has so appointed it: let us accept the decree.

But better still, he has ordained this for our good. If souls were given us without any effort, anxiety, or prayer, it would be our loss to have it so, because the anxieties which throb within a compassionate spirit exercise his graces, they produce grateful love to God; they try his faith in the power of God to save others; they drive him to the mercy seat; they strengthen his patience and preseverance, and every grace within the man is educated and increased by his travail for souls. As labour is now a blessing, so also is soul-travail; men are fashioned more fully into the likeness of Christ thereby, and the whole church is by the same emotion quickened into energy. The fire of our own spiritual life is fanned by that same breath which our prayers invite to come from the four winds to breath upon the slain. Besides, dear friends, the zeal that God excites within us is often the means of effecting the purpose which we desire. After all God does not give conversions to eloquence, but to *heart.* The power in the hand of

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God's Spirit for conversions is heart coming into contact with heart. Truth from the heart goes to the heart. This is God's battle axe and weapons of war in his crusade. He is pleased to use the yearnings, longings, and sympathies of Christian men, as the means of compelling the careless to think, constraining the hardened to feel, and driving the unbelieving to consider. I have little confidence in elaborate speech and polished sentences, as the means of reaching men's hearts, but I have great faith in that simple-minded Christian woman, who must have souls converted or she will weep her eyes out over them; and in that humble Christian who prays day and night in secret, and then avails himself of every opportunity to address a loving word to sinners. The emotion we feel, and the affection we bear, are the most powerful implements of soul-winning. God the Holy Ghost usually breaks hard hearts by tender hearts.

Besides, the travail qualifies for the proper taking care of the offspring. God does not commit his new born children to people who do not care to see conversions. If he ever allows them to fall into such hands, they suffer very serious loss thereby. Who is so fit to encourage a new-born believer as the man who first anguished before the Lord for his conversion? Those you have wept over and prayed for you will be sure to encourage and assist. The church that never travailed, should God send her a hundred converts, would be unfit to train them; she would not know what to do with little children, and would leave them to much suffering. Let us thank God, brethren, if he has given us any degree of the earnest anxiety and sympathy, which mark soul-winning men and women, and let us ask to have more; for, in proportion as we have it, we shall be qualified to be the instruments in the hand of the Spirit, of nursing and cherishing God's sons and daughters.

—*The Advance* (Rev. A. T. Pierson): I remember to have heard the sainted Dr. Skinner say that a certain great sorrow of his early ministerial life was an inexplicable mystery to him until, brought into contact with one after another who about the same time suffered from the same form of trial, he saw that God was answering his prayer that he might be taught how to minister solace to the sorrowing. That *experience* was necessary as a *preparation* for this sacred service. I have often thought of those words of my old friend and instructor, when bearing the heavy yoke of my affliction myself; and have learned to thank God for those sorrows, which, as I feel, have been sent upon me not for my own sake alone, but for the sake of my usefulness among my people: for I have noticed that every grief that matures my own character, and drives me nearer to the "God of all comfort," fits me more perfectly to approach and apply to suffering ones the "Balm of Gilead!"

"After all, we are not in such a chaotic state as to population as we might be. The new census gives the reassuring information that of 38,555,983, the total population of the United States, 33,000,000 are to the manor born. That is to say, assuming that figures do not lie, six out of every seven persons we meet are natives. But with the freedmen, the new Mexico greasers, the Tammany folks and the Ku Klux we can still find work to do without calling in subjects from San Domingo."

"At no time since the Christian era has the Bible had such free course as now. In Spain, where heretofore it has been most vigorously shut out, the number of copies now in circulation is immense. It is surprising to see what a development of evangelical ideas and yearnings shows itself on every hand, especially in a call for the Scriptures. No less than 600,000 Testaments have been disposed of by one agency alone."

"The effect of atmospheric pressure on the sight was curiously shown by Prof. Wise, the æronaut, who lately made his 445th ascension. In his account of it he says that at its greatest altitude he could read print and manuscript with the naked eye, that he could not read on the surface of the earth without the aid of spectacles. He attributes it to the diminution of atmospheric pressure, causing the eye to become more convex."

BREVITIES.—The Baptist Union in England have appointed a Board of Arbitration for the settlement of disputes relating to the property of that denomination.—The *National Baptist* says that the statement made some time ago to the effect that a Dr. Pownall, in Kentucky, lost his life, while a minister was attempting to baptize him in a creek, is untrue.—An open Polar sea, commencing in latitude 78° N. and reaching from 42° to 60° E. longitude, is said to have been discovered.—Dean Stanley is now a contributor to the *New York Independent*.—Rev. E. Prout, many years Secretary of the London Missionary Society, lately died.—Secretary Clark of the American Board, who has been travelling in the East, says that Hon. Wm. H. Seward told him that the phrase 'and other places,' in the treaty between America and China, upon which is based the right to prosecute missionary work outside the ports particularly named, is a forgery that it was interpolated by French Jesuits after the treaty had received the signature of the Chinese government, and before it was acted upon by the American.

## TELEGRAPHIC NEWS.

*London, November 23rd:* An official bulletin issued this day states that His Royal Highness the Prince of Wales is suffering from typhoid fever, but that no unfavourable symptoms have yet appeared.—A demonstration, demanding the resignation of the Ministry, took place before the Brussels Chambers yesterday.

*24th:* An official bulletin issued to-day states that His Royal Highness the Prince of Wales passed a good night last night. The symptoms are favourable.

*Berlin, 24th:* Prince Bismark is unwell.

*Paris, 24th:* The return of the Bank of France shows that the circulation of Notes has been diminished by ten millions of francs.—M. Thiers received yesterday Chung How, the Chinese Ambassador, who apologized for the massacres at Tientsin last year.—The demonstration reported to have occurred at Brussels still continues.

*London, 25th:* A fusion, reported to have been effected between the Duc de Chambord and the Orleans Princes, is now denied.

*Madrid, 25th:* The dissolution of the Cortes is considered certain.

*Brussels, 25th:* The popular manifestations against the Ministerial Catholic Party are becoming serious. Troops are arriving in the city.

*Vienna, 26th:* A new Cis-Leithan Austrian Cabinet has been formed under the presidency of Count Auersperg.

*London, 27th:* Mr. G. Jessel, Q.C., has been re-elected Member of Parliament for Dover by a majority of 90 votes. Some disturbances occurred during the election.—During yesterday (Sunday), the Prince of Wales suffered from severe fever, but His Royal Highness's regular strength is announced to have been sustained.—The Chinese Ambassadors, on being presented to M. Thiers, expressed their regret at the Tientsin Massacre, and declared that twenty-four Chinese had been executed for the offence, and a large number banished. The Emperor, they stated, had promised that similar crimes should not recur, and he hoped that friendly relations with France might be maintained. M. Thiers in reply, said that he received the excuse of the Emperor, who, however, must cause his people and Magistrates to respect missionaries, adding that respect for the Diplomatic Agents of European Powers was essential for the preservation of good relations between the West and the East.—The agitation in Brussels continues unabated. The cause assigned is the appointment of an unpopular Governor.—Mr. Montagu Bernard has been gazetted a Judicial Member of the Privy Council, *vice* Sir J. Colville, who has resigned.—His Royal Highness the Prince of Wales passed a sleepless night last night. The course of the fever is marked by increasing intensity.

*Rome, 27th:* The Italian Parliament was opened yesterday. The King's speech on the occasion referred chiefly to the conciliation between the State and the Church, and the organisation of the Army.

*London, 28th:* His Royal Highness the Prince of Wales passed a quieter night, last night, and succeeded in obtaining some sleep. The symptoms of the fever are diminishing.

*Berlin, 29th:* The German Military Budget for 1872-74 has been fixed on a peace footing of 401,659 men.

*London, 29th:* The Prince of Wales passed a quiet night last night. The symptons of the fever continue to diminish.—The Queen will visit his Royal Highness to-day.

*Brussels, 29th:* The Belgian Ministry has resigned.

### PASSENGERS ARRIVED.

Per P. and O. Str. *Bangalore, 26th:*

*From Southampton.*—Mrs. Darey and 2 daughters; Mrs. Pearson; Mrs. Batchelor; Mr. and Mrs. Lewis, 2 infants and native female servant; Mr. and Mrs. Horrick; Mr. Rollinson; Miss Jackson; Mr. Kennedy; Mr. Dawson; Mrs. Rundall; Miss Prior; Mr. Yates; Mrs. Langley; Mrs. Robertson; Mrs. Laidlow; Captain Phillips; Captain Scott; Colonel Ward; Mrs. Woodward; Dr. and Mrs. Williamson; Miss Ponsonby; Ensign Hogg; Lieutenant Bashford; and Mrs. Herbert and native male servant.

*From Brindisi.*—Mr. and Mrs. Miller; Captain Thompson; Miss Wright; Mr. and Mrs. Anderson; Mr. Berkley; Mr. Boyd; Mr. Crawford; Mr. Grose; Dr. Allens; Mr. Macrow; Mr. Carrington; Mr. Campbell; Mr. Vinay; Mr. Galway; Mr. Dodant; Mr. and Mrs. Horsley; Captain Gellie; Colonel Annesley and daughter; Miss Partridge; Mrs. and Miss Herbert; Miss Lee and friend; Major Beddek; Mrs. Grant; Sir P. Wodehouse; Hon. Mr. Fortescue; Major Thompson; Mr. Penny; Mr. McCausland; Mr. Duval; Mr. J. Duval; Mr. Wienholt; Mr. Pogson; Mr. Mills; and Mr. Hayward.

*From Aden.*—Mr. Clipper Cole; Lieutenant-Colonel Hollinsworth.

### PASSENGERS SAILED.

Per P. and O. Str. *Tanjore, 25th:*

*For Brindisi.*—Mrs. and Miss Williams; Mrs. Simpson and infant; Mr. Simpson; Miss Bags; Mr. Stevens; Mr. Jackson; Mr. A. B. Simpson; Mr. Parkes; Mr. Strobell.

*For Southampton.*—Mrs. Peyton Jones; Mrs. Bewsey; Col. Weldon; Major and Mrs. Crawford; Mrs. Lumsden and 2 children; Mr. Ridgeway; Mr. Bradley; Mr. Atterbury; Captain Tyndall.

*For Suez.*—Mr. E. Stephens; Mr. T. W. Stephens; Mr. Melitus; Mrs. MacMillan and European servant; and General Beatson.

*For Aden.*—The Right Rev. the Bishop of Bombay; Mr. Nilcomul, and Barrack Master and Mrs. Wright, and four children.

Per S. S. *Redewater*, viâ the Canal, *27th:*

*For Liverpool.*—Mr. and Mrs. Cummins; Major and Mrs. Tighe and child; Mrs. De Britt and 3 children; Captain and Mrs. Mitford; Mr. Irvenice; the Hon. N. P. Jacobs; Mr. H. Read; and Mr. Story.

## DOMESTIC OCCURRENCES.

### BIRTH.

STOTHERT—Oct. 24th, at the North Western Hotel, Liverpool, the wife of the Rev. R. Stothert, of a daughter.

### MARRIAGES.

DIVER—LISLE—Sept. 16th, at St. Martin's-in-the-Fields, by the Rev. R. Isherwood, Thomas Diver, Esq., M.D., M.R.C.S. England, and of Bombay, to Mrs. Charlotte Lisle, second daughter of the late Joseph Skinner, Esq., of Exeter, Devon.

DICK—ELLIOT—Nov. 22nd, at Dharwar, by the Rev. H. H. Pace, M.A., Dr. Forbes Dick, Royal Artillery, to Constance, daughter of T. Elliot, Esq., Durham.

GOLDIE—JEFFERSON—Nov. 30th, at Christ Church, Byculla, by the Rev. T. K. Weatherhead, assisted by the Rev. F. L. Sharpin, Lieut. Mark H. G. Goldie, Royal Engineers, to Amy Isabel, eldest daughter of J. Jefferson, Esq., Bombay.

### DEATHS.

THEOBALDS—Nov. 24th, at Jubbulpore, O'Hallaran John, the beloved infant son of Surgeon-Major J. R. Theobalds, 21st Regt. M. N. I.

KENDERDINE—Nov. 25th, at Poona, Marion Hannah, the beloved infant daughter of Mr. Thomas B. C. Kenderdine, aged 1 year 4 months and 20 days.

ANTONE—Nov. 26th, at Girgaum, Mrs. Ann Antone, aged 54 years, deeply regretted.

HORSFALL—Nov. 26th, at 11 Maria Hill, Mazagon, Catharine Ann Brewyeen, daughter of Thomas and Mary Horsfall, aged 5 months and 8 days.

BORKMAN—Nov. 27th, at Boree Bunder, Francis August Borkman, Station Master, G. I. P. Railway.


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